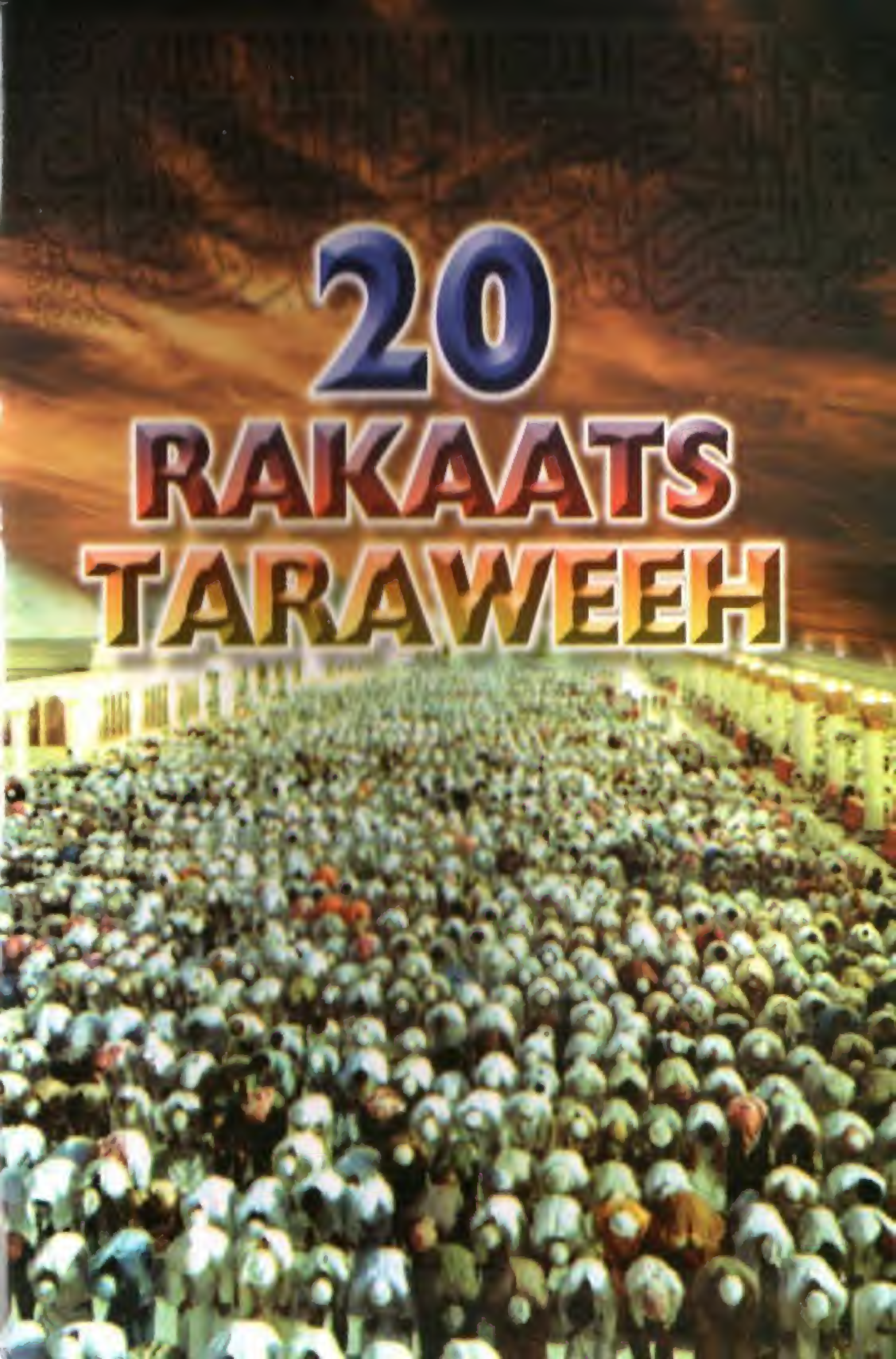

20
RAKAATS
TARAWEEH

CONTENTS

Bismillahir Rahmaanir Raheem

Nahmaduhu wa nusalli alaa Rasulihil kareem

INTRODUCTION

All praise is due to Allah Ta'ala who blessed us with a clear and pure Deen and Salaat and Salaams be upon the leader of all the Ambiyaa, Sayyidina Muhammad Mustafa Sallallahu Alayhi Wasallam, and upon his pure wives, his family and his honourable Companions who are the beacons of light and guidance for this Ummat.

In the present era, Islam and the Islamic Way (the Siraatul Mustaqeem), is being challenged by many opponents. It thus becomes a necessity for all Muslims to safeguard and protect their Deen, both from external forces like the Kuffaar bent on trying to destroy Islamic principles and trying to make a mockery of it, as well as from internal forces who are Muslims themselves who either misunderstand or who misinterpret the laws, rules and commands of Islam.

Thus Rasulullah Sallallahu Alayhi Wasallam has commanded us: *"Make haste in doing good deeds, for soon their will be Fitan (fitna = corruption) like the portions (coming one after the other) of a dark night." [Mishkaat]*

We find certain people propagating a <u>new</u> view of Taraweeh Salaah being eight rakaats. These people have created a wrong impression in people's minds that they are following the Hadith, and that the entire Ummat are following Sayyidina Umar (Radhiallahu Anhu). The purpose of this booklet is to remove this misconception from our minds and also, to remove the accusation that results in all the general Muslim public, and the entire Ummat at large, of having been misled from the Siraatul Mustaqeem, from

the time of the ☆Sahaba Ridwaanullahi Alayhim Ajma'een (and by the Sahaba Radhiallahu Anhum) till the present day.

The end result of their new view, is that all the Sahaba (Radhiallahu Anhum) united on a wrong practice of performing twenty rakaats, and formed a Bi'dat (innovation) in Deen of the twenty rakaats. The entire Ummat: the Sahaba, the ☆Taabi'een, ☆Tab-Tabi'een, all the ☆Mufassireen, all the ☆Muhadditheen, all the ☆Fuqahaa, all the Ulama and the whole Muslim Ummah have been misled until today. While only they are guided. Allahu Akbar!

Would those Sahaba (Radhiallahu Anhum) who sacrificed their wealth, their homes, their families and their lives for the sake of Deen, ever mislead the Ummah. Laa ilaaha illallah! Never! Never!

They are the very same Sahaba (Ridwaanullahi Alayhim Ajma'een) who, were the first and direct students of Rasulullah Sallallahu Alayhi Wasallam. On their

---

☆ **SAHABA** : (singular = Sahabi) that Muslim who brought Imaan (faith) in the time of Rasulullah Sallallahu Alayhi Wasallam and saw him or was seen by Rasulullah Sallallahu Alayhi Wasallam while in the state of Imaan, and who later died on Imaan

☆ **TABI'EEN** : That muslim who saw the Sahaba while in the state of Imaan.

☆ **TAB-TABI'EEN** : That Muslim who saw the Taabi'een while in the state of Imaan.

NOTE : The above 3 Eras are called Khayrul-Quroon (best of Eras) in the Hadith by Rasulullah Sallallahu Alayhi Wasallam

☆ **FUQAHAA** : (singular = Faqih) Islamic jurist and Imaam e.g. Imaam Abu Hanifa, Imaam Maalik, Imaam Shaafi'ee, Imaam Ahmad bin Hambal

☆ **MUHADDITHEEN** : (singular = Muhaddith) The expert scholars of Hadith like Imaam Bukhari, Imaam Muslim, Imaam Abu Dawood, Imaam Baihaqi, etc.

☆ **MUFASSIREEN** : (singular = Mufassir) Commentators and experts of the Qur'aan like Imaam Raazi, Imaam Suyuti, etc.

blood, sweat and sacrifices did Islam and the Rasul of Allah Sallallahu Alayhi Wasallam find a sanctuary and support. Those very same Sahaba (Radhiallahu Anhum) who passed Deen on to us, who are the very same Narrators of the Ahaadith, had they chosen a way that is other than the Sunnat? That they were misled and have misled the Ummah. Subhaanallah! This is a great slander!

The Sahaba (Radhiallahu Anhum) would rather give up their lives, before giving up the minutest Sunnah of their beloved, the Habeebullah, Rasulullah Sallallahu Alayhi Wasallam.

It is not only the Sahaba Kiraam, but all the Tabi'een, Tab-Tabi'een, all the Fuqahaa, all the Mufassireen, all the Muhadditheen, all the Ulama, all the ✿Auliyaa and the entire Ummat who have been performing twenty rakaats Taraweeh. *Are all the Muslims wrong and have been wrong, except for the proponents of this 'new (fourteenth century) view'?*
We know that 20 rakaats has always been performed in the Musdjidul Haraam in Makkah Mukarramah, in the Musjidun Nabawi in Madina Munawwara, and in every single Musjid until this era, in fourteen hundred years of Islam!

Nowhere is there evidence of eight rakaats Taraweeh being performed in Jamaat, or the Ummat practicing upon it, in any Musjid in the world, until the present era of this newfound (fourteenth century) view. Allahu Akbar!

The matter of twenty rakaats of Taraweeh is unlike any other differences of opinion among Ulama, since the entire Ummat and all the Ulama are united

---

✿ **AULIYAA** : Pious and saintly people like Sheikh Junaid Baghdadi, Baayazid Bustami, Sheikh Abdul Qaadir Jilaani, Sheikh Mu'eenuddin Chishti.

and unanimously agreed on Taraweeh being twenty Rakaats. Not a single person from all the Ulama ever held an opposing view.
Were all the Auliyaa, Mashaa'ikh and great personalities like Sheikh Abdul Qaadir Jilaani, Sheikh Mu'inuddeen Chishti, Sheikh Junaid Baghdadi, Allaamaa Shibli, Imaam Ghazali, Sheikh Baayazid Bustami also wrong? As part of the Ummat, they too, did not perform eight rakaats Taraweeh.

The ghayr-muqallideen* now have come out with a new way and claim that Taraweeh is eight rakaats. They disregard all that the very Narrators of the Hadiths themselves did, and claim that now suddenly, they have understood Deen, they understand the Hadith. What all the Narrators, Sahaba, Ulama and the whole Ummat have practiced on and are practicing on is wrong!

Rasulullah Sallallahu Alayhi Wasallam has warned us:
Sayyidina Abu Huraira (Radhiallahu Anhu) relates that Rasulullah Sallallahu Alayhi Wasallam said: "There will be in the latter part of my Ummat such people who will tell you new views that neither you nor your fathers have heard, Beware of them (stay away from them)." [Muslim p.9]

Therefore, O Ummah of Muhammad Sallallahu Alayhi Wasallam safeguard yourselves from these new ways.

Rasulullah Sallallahu Alayhi Wasallam also commanded us:

---

* GHAYR-MUQALLIDEEN : A newly formed group which claims not to follow any of the Imaams of Fiqh (Jurisprudence) or any Mazhab (Fiqh Principles) but their own intellect and research. No matter if they are not learned, or have not studied Deen or any aspect of it. They rely entirely on their understanding and knowledge, but will vociferously claim that what they understand is what is meant by the Qur'aan and Hadith. May Allah protect and guide us!

"It is obligatory upon you to follow my Sunnat and the Sunnat (way) of the Khulafaa Raashideen after me, hold onto it with your molars (steadfastly)."
[Mishkaat p. 554]

Before continuing with the Hadith and evidence of twenty rakaats of Taraweeh being correct, the first object is to dispel this false view and impression which the ghayr-muqallideen have created.

To understand this, a most important Shari' principle of Ijmaa should first be understood. If a person understands what Ijmaa' is and its role in Shari'at, all these misunderstandings would be removed. Try and understand the following principle well.

Thereafter, in the following chapter a few questions will be asked, each reader can, by merely posing a few questions to the ghayr-muqallideen, judge if they really are following the SAHIH HADITH as they so vociferously claim.

IJMAA (CONSENSUS OF THE WHOLE UMMAT)

If a person understands what Ijmaa' is, and its role in Shari'at, all these misunderstandings in the matter of Taraweeh would be removed. Understand and re-read if necessary the following principle:

The Ijmaa (consensus of opinion) of this Ummat in the Furoo' (subsidiary laws) of Deen, is a proof that is compulsory to act upon in Shari'at, as a favour for this Ummat.

Ijmaa is divided into 4 categories:

1. **Ijmaa of *all the Sahaba (Radhiallahu Anhum)* upon any injunction; at this level it will be tantamount to any proof from the Qur'aan.**
2. **Ijmaa from the Sahaba (Radhiallahu Anhum) where *some clearly stated the law, while the remainder did not object*; it will be tantamount to any proof from a ✫Mutawaatir Hadith.**
3. **Ijmaa of *the people after them* in which there is no indication from the predecessors; it will be tantamount to any proof from a ✫Mash-hoor (famous) Hadith.**
4. **Ijmaa of the *latter (Muta'akhireen) people* of this Ummat upon the view of the Salaf (pious predecessors); it will be tantamount to any proof from a Sahih Hadith.**

Note: understand 1 & 2 well and remember it.

✫ **MUTAWAATIR HADITH** : is that Hadith which is related by a large group from a large group onwards and continuously practised upon, so that there is no doubt in the authenticity of the Hadith, like the Ahaadith on the number of rakaats of the Fardh Salaat.

✫ **MASH-HOOR HADITH** : is that Sahih Hadith which though initially narrated from one or a few narrators but by such a large group that it became famous in the First and Second centuries Hijri.

Ijmaa means the consensus of, or agreed upon opinion of the Ummat of Muhammad Sallallahu Alayhi Wasallam. This Ijmaa is proved from the Quraan Kareem as a 'bounty' of this Ummat in the verses:

وَ كَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَآءَ
عَلَى النَّاسِ وَ يَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ط

"And in this way we made you into an Ummat of moderation, so that you may be a witness to the people" [Surah Baqarah]

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ
بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُوْنَ بِاللّٰهِ

"You are the best of Ummats, taken out for people, you command good and forbid evil" [Surah Aali Imraan]

These aayats prove that as an Ummat, the entire Ummat cannot be misled.

Another Aayat states: وَ مَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ
الْهُدٰى وَ يَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا
تَوَلّٰى وَ نُصْلِهٖ جَهَنَّمَ ط وَ سَآءَتْ مَصِيْرًا ﴿﴾

"And whosoever gives difficulty to the Rasul after guidance has been made clear to him and follows a way other than that of the Mumineen (believers) we will turn him towards that which he turned and fling him into Jahannum; and it is an evil sanctuary." [Surah Nisaa]

This Aayat warns the person who leaves the way of the believers.

Rasulullah Sallallahu Alayhi Wasallam said: "My Ummat will not unite (Ijmaa) on misguidedness." [Tirmizi, Ibn Maajah, Abu Dawood]

Rasulullah Sallallahu Alayhi Wasallam said: "It is compulsory for you (to hold) to the Sawaadul A'azaam (Muslim Ummat)." [Tirmizi]

A Hadith states that Rasulullah Sallallahu Alayhi Wasallam said: "Whoever breaks away from the jamaat (of Muslims), will die the death of Jaahiliyyat (ignorance)' [Bukhari, Muslim, Nisaa'i, Ahmad]

Rasulullah Sallallahu Alayhi Wasallam said: "Whoever breaks away, breaks away into the fire." [Tirmizi]

Rasulullah Sallallahu Alayhi Wasallam said: "Whatever the Muslim Ummat decides is good, then by Allah it is regarded as good; and whatever the Muslim Ummat regards as bad then by Allah it is regarded as bad."
[Ahmad, Tibrani, Baihaqi, Bazzaar, Abu Nujaym, Tayaalisi]

In the light of the above Aayaat and Ahaadith the dire consequences of a person who breaks away from the Ijmaa is clearly shown. Especially when Ijmaa of the Sahaba (Radhiallahu Anhum) is established, then it would be a contravention and sin in Shari'at to go against it.

Sheikhul Islam Ibn Taymiyya (Rahmatullah Alayh) says:

قد ثبت ان ابی بن کعب کان یقوم بالناس عشرین رکعةً ویوتر بثلاثٍ فرأى اکثر من العلماء ان ذالك هو السنة. لانه قام بین المهاجرین والانصار ولم ینکره منکر (فتاوی ابن تیمیة قدیم ص ١٨٦ ج١ - جدید ص١١٢ ج٢٣)

"It has been proven that Sayyidina Ubayy bin Kaab (Radhiallahu Anhu) used to lead the people (Sahaba) in twenty rakaats and three Witr, therefore it is the opinion of the Ulama that it is Sunnat because he led the ✫*Muhaajireen and* ✫*Ansaar and not a single person contradicted this."* [Fataawa Ibn Taymiyya: old ed. Vol.1 p.33; new ed. Vol.33 p.112]

This too is verified by all the Ulama (refer to page 50)

In the mas'ala of twenty rakaats Taraweeh, the Ijmaa is of the 1st level, and if not, then at the very least, it is of the 2nd level.

This mas'ala of twenty rakaats Taraweeh is proven from the Ijmaa of all the Sahaba (Radhiallahu Anhum Ajma'een), and not only them but the Ijmaa of all the Taabi'een, Tab-Tabi'een, Mufassireen, Muhadditheen, Fuqahaa, all the Ulama and the whole Ummat! Subhaanallah!

It is the Sahaba (Radhiallahu Anhum) who conveyed this Deen to us and are the intermediaries who have related to us what Rasulullah Sallallahu Alayhi Wasallam said, did and taught. These very Ahaadith, that the proponents of this new view use as proof, are all related by them.

Apart from this honour, Allah Ta'ala has made the Sahaba (Radhiallahu Anhum) and their actions, the standard-bearers of Haq (truth).

✫ **MUHAAJIREEN** : All those Sahaba (Radhiallahu Anhum) who made Hijrat (migrated) on the command of Rasulullah Sallallahu Alayhi Wasallam from Makkah Mukarramah to Madina Munawwara before Fat'h (Conquest of) Makkah.

✫ **ANSAAR** : The Sahaba (Radhiallahu Anhum) of Madina Munawwara who assisted Rasulullah Sallallahu Alayhi Wasallam and gave Islam a home and sanctuary.

As Allah Ta'ala says in the Qur'aan Kareem:

فَاَنْزَلَ اللّٰهُ سَكِينَتَهُ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ
وَاَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَ كَانُوْٓا اَحَقَّ بِهَا وَ اَهْلَهَا
ط وَ كَانَ اللّٰهُ بِكُلِّ شَيْئٍ عَلِيْمًا ﴿﴾

"So Allah sent down His Sakina (special mercy) upon His Rasul and the Mumineen (believers) and firmly settled them on the word of Taqwa (piety); And they were most deserving of it, and worthy of it." [Surah Fath]

Allahu Akbar! Allah Ta'ala Himself proclaims that the Sahaba Kiraam (Radhiallahu Anhum) were the most deserving of the word of Taqwa (piety) and they are worthy of it.

Another Aayat is:

وَ لٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهُ فِيْ
قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ
وَالْعِصْيَانَ ط اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ﴿﴾
فَضْلًا مِّنَ اللّٰهِ وَ نِعْمَةً ط وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿﴾

"But it is Allah Who made Imaan beloved to you, and beautified it in your hearts; and He made kufr (disbelief), sin and disobedience disliked to you; They are the righteous , a bounty from Allah and a favour; And Allah is the All-Knowing, the Most Wise." [Surah Hujuraat]

A third Aayat is:

وَ السّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ
وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ لا رَّضِىَ اللّٰهُ عَنْهُمْ وَ
رَضُوْا عَنْهُ

"The predecessors, and the foremost, from the Muhaajireen and Ansaar and those who follow them with goodness; Allah is happy with them and they are happy with Him." [Surah Taubah]

There are many other Aayaat, but suffice to say that those people (the Sahaba Radhiallahu Anhum), for whom the Quraan is a witness are surely the standard-bearers of Haq.

Now who can still claim that the Sahaba (Radhiallahu Anhum) had instituted twenty rakaats against the actions of Rasulullah Sallallahu Alayhi Wasallam?

When there is Ijmaa (consensus) of the Sahaba, then all other individual proofs fade into insignificance. The Sahaba (Radhiallahu Anhum) narrated these proofs (Ahaadith) to us and surely they understood the intent of Rasulullah Sallallahu Alayhi Wasallam in regard to these Ahaadith better.

What greater proof can there be than the Quraan Kareem? In the Quraan Kareem testimony is borne out that the Sahaba (Radhiallahu Anhum) were given love for Deen and dislike for any innovation or sin by Allah Ta'ala Himself as a favour and bounty.

THE COMPILATION OF THE QURAAN AND TARAWEEH

Another argument which the ghayr-muqallideen present is that why did Rasulullah Sallallahu Alayhi Wasallam himself, not institute the practice of performing twenty rakaats Taraweeh in Jamaat in the Musjid like we do? They claim that, Taraweeh is the Sunnat of Sayyidina Umar (Radhiallahu Anhu) and that we are following Sayyidina Umar (Radhiallahu Anhu).

The reason for this was given by Rasulullah Sallallahu Alayhi Wasallam, himself in a Hadith narrated by Sayyidah Ayesha Radhiallahu Anhaa:
Rasulullah Sallallahu Alayhi Wasallam said: "I saw what you did, and nothing prevented me from coming out, but that I feared that this salaat would be made Fardh upon you. This was in Ramadhaan." [Bukhari p.152]

In this Hadith it is stated that Rasulullah Sallallahu Alayhi Wasallam did not himself perform the Taraweeh in the Musjid daily, the reason for this is also mentioned in the Hadith, that he feared that this salaat would be made Fardh on the Ummat. This was due to his compassion for us, his Ummat.

To explain this aspect, a question is asked to each reciter: *"Do you recite the Quraan?"* Obviously, we all recite the Quraan and especially in Ramadhaan. *"Now how do we recite the Quraan?"* Again we recite by looking into the Quraan and reciting it, in fact some of the ghayr-muqallideen, even regard looking in the Quraan and reading from it while standing in Salaat, as permissible. Now if a person asks: *"Why do you recite from the Quraan in a book-form? As it was not compiled in a complete book-form in the time of Rasulullah Sallallahu Alayhi Wasallam. Or, why do we recite from the book-form Quraan, when Rasulullah Sallallahu*

Alayhi Wasallam never recited in this manner, by looking into it? Then immediately we realize that this argument is flawed, since the Quraan had been written at various places, though not compiled in a book-form. What is forgotten, is that it was in the heart of Rasulullah Sallallahu Alayhi Wasallam and in the hearts of the Sahaba (Radhiallahu Anhum).

It is Allah Tala'a's Way, that as in Taraweeh, here too in the compilation of the Quraan Kareem into a book-form, He placed this thought in the heart of Sayyidina Umar (Radhiallahu Anhu). This is stated in a Hadith in Bukhari.

In the time of Sayyidina Abu Bakr (Radhiallahu Anhu), that there was a war with Musaylama Kazzaab (the great liar), and Allah Ta'ala had blessed the Muslims with victory. Thousands of Muslims had been killed in this battle, amongst whom 700 were Haafiz of the Quraan Kareem. Sayyidina Umar Radhiallahu Anhu began to fear, that if more Huffaaz were martyred, a portion or some Aayats should not be lost to the Ummat.

"Sayyidina Umar (Radhiallahu Anhu) came into the presence of the Khalifa of Rasulullah Sallallahu Alayhi Wasallam, Sayyidina Abu Bakr (Radhiallahu Anhu) and suggested that the Quraan be compiled into one book-form.

When Sayyidina Abu Bakr (Radhiallahu Anhu) first heard this, he said: "How do you wish to do something that Rasulullah Sallallahu Alayhi Wasallam did not do?"
Sayyidina Umar Radhiallahu Anhu replied: "Wallah! There is good in this."
They had a discussion, Sayyidina Abu Bakr says: "Sayyidina Umar continuously impressed this point upon me, until Allah Ta'ala opened my heart to it. My opinion conformed to the opinion of Sayyidina Umar (Radhiallahu Anhu)."

They then approached Sayyidina Zayd bin Thaabit (Radhiallahu Anhu), to appoint him to do this great service. [Sayyidina Zayd R.A. was the Kaatib (scribe) of Wahi for Rasulullah Sallallahu Alayhi Wasallam.]. *When Sayyidina Abu Bakr Radhiallahu Anhu told him that he was to be appointed to compile the Quraan in a complete book form, he too asked: "How do you wish to do something that Rasulullah Sallallahu Alayhi Wasallam did not do?" He then said: "Sayyidina Abu Bakr continuously impressed this point upon me, until Allah Ta'ala opened my heart to that which He had opened the heart of Sayyidina Abu Bakr and Sayyidina Umar."*

Thereafter Sayyidina Zayd completed this task with great diligence and attention, and compiled the Quraan in a written form. This copy was then left in the care of the Khalifa of Rasulullah Sallallahu Alayhi Wasallam (Sayyidina Abu Bakr) Radhiallahu Anhu. When he passed away it was left in the care of the second Khalifa Sayyidina Umar Radhiallahu Anhu. He then, left it for safe-keeping in the care of (his daughter) Ummul Mumineen (the wife of Rasulullah Sallallahu Alayhi Wasallam) Sayyidina Hafsah (Radhiallahu Anhaa)." [Bukhari p.745]

So, too, did Allah Ta'ala in His Wisdom, put it in the heart of Sayyidina Umar Radhiallahu Anhu to assemble all the Sahaba Radhiallahu Anhum to perform twenty rakaats Taraweeh in Jamaat in the Musjid. This was to fulfil the desire of Rasulullah Sallallahu Alayhi Wasallam, as there was now no fear of the Salaat being made Fardh. This is the reason that all the Muhaajireen, Ansaar and all the Sahaba made Ijmaa (consensus) on Taraweeh being twenty rakaats without a single Sahabi objecting.

THE RAMADHAAN OF RASULULLAH SALLALLAHU ALAYHI WASALLAM

1. *Sayyidah Ayesha Radhiallahu Anhaa says: "When the month of Ramadhaan approached, Rasulullah (Sallallahu Alayhi Wasallam) increased his efforts (strivings) more than out of Ramadhaan (months).*
[Muslim]

2. *Sayyidah Ayesha Radhiallahu Anhaa relates that when the month of Ramadhaan set in, Rasulullah Sallallahu Alayhi Wasallam's salaat used to increase in relation to (the other months) out of Ramadhaan and due to the profusion of Ibaadat (worship and exertion) his face used to change colour.* [Baihaqi]

3. *Sayyidah Ayesha Radhiallahu Anhaa says: "When Ramadhaan came, Rasulullah Sallallahu Alayhi Wasallam did not rest until the whole Ramadhaan passed, he would not lie down on his bed."*
[Shu'bul Imaan Baihaqi]

4. *Sayyidah Ayesha Radhiallahu Anhaa relates that when the last ten days of Ramadhaan came, Rasulullah Sallallahu Alayhi Wasallam would stay awake the whole night and awaken his family members also.*
[Bukhari Vol.1 p. 269]

Therefore a person who claims to fully follow the Sunnat of Rasulullah Sallallahu Alayhi Wasallam should most certainly exert himself and

increase his Ibaadat in Ramadhaan. Particularly in the last ten nights, the whole night should be spent in Ibaadat and we should awaken our family members as well. So much so, that the colour of our faces should change due to our exertions.

We should follow the Sunnat, and complete the twenty rakaats of Taraweeh, so that the Qiyaamul-Layl (standing up in salaat at night) which has been prescribed by Rasulullah Sallallahu Alayhi Wasallam may be attained. This is something that every Muslim performs, so much so, that even in the Haramayn in Makkah Mukarramah and Madina Munawwarah the Imaam leads twenty rakaats.

Who really is closer to the Sunnat? The one who exerts and performs the twenty rakaats of Taraweeh or the one who leaves the House of Allah Ta'ala, after only performing a few rakaats?

5. *Rasulullah Sallallahu Alayhi Wasallam has also exhorted his Ummat to increase their Ibaadat in Ramadhaan, in relation to other months. So much so, that Rasulullah Sallallahu Alayhi Wasallam said: "The reward of a Nafl is equal to a Fardh, and the reward of a Fardh is equal to seventy Fardhs (in any other month)."* [Mishkaat]

THE HADITH OF SAYYIDAH AYESHA (RADHIALLAHU ANHAA)

Sayyidah Ayesha Radhiallahu Anhaa relates that Rasulullah Sallallahu Alayhi Wasallam did not increase, in Ramadhaan and out of it, on eleven rakaats; he used to perform four rakaats, do not ask of its beauty and its length, and then he used to perform four rakaats, do not ask of their beauty and length. Then he used to perform three rakaats
Sayyidah Ayesha (Radhiallahu Anhaa) enquired: "Do you sleep before you have performed the Witr?"
Rasulullah Sallallahu Alayhi Wasallam replied: "O Ayesha, my eyes sleep but my heart does not sleep." *[Bukhari]*

The ghayr-muqallideen (those who do not follow a Mazhab) have made this Hadith the basis of their view that Taraweeh is eight rakaats. From the onset it must be made clear that this Hadith refers to the Tahajjud Salaat of Rasulullah Sallallahu Alayhi Wasallam and not Taraweeh.

It was the general practice of Rasulullah Sallallahu Alayhi Wasallam to perform eight rakaats TAHAJJUD and 3 rakaats WITR, **all year round**.

This Hadith specifically states *'in Ramadhaan and out of Ramadhaan'*, and obviously Taraweeh is not performed in the other months out of Ramadhaan. It is, in actual fact, Tahajjud that is performed the whole year round.
There are also other Ahaadith which refer to 11 rakaats, and all of these Ahaadith pertain to Tahajjud, as this Hadith does, too.

It would be illogical for a person to take a Hadith pertaining to *Maghrib Salaat* and come to the conclusion that *Eshaa Salaat is 3 rakaats.*

Nowhere in this Hadith of Sayyidah Ayesha Radhiallahu Anhaa, is it mentioned that this salaat is Taraweeh, how then do the ghayr-muqallideen come to the conclusion that this Hadith refers to Ramadhaan specifically, or that this is Taraweeh and not Tahajjud?

If they claim that the words *'in Ramadhaan'* is mentioned, then what of the next portion of the Hadith *'and out of it (in other months)'*?
Only Tahajjud Salaat is performed in and out of Ramadhaan, while Taraweeh is *only* performed in Ramadhaan.

NOTE: A most important point in the discussion on this Hadith, and it is of vital importance to realize that Sayyidah Ayesha (Radhiallahu Anhaa) knew this Hadith and narrated it. Yet, when all the Sahaba (Radhiallahu Anhum) formed Ijmaa (consensus) on twenty rakaats, why did she not use this Hadith to object (as the ghayr-muqallideen do today)? Secondly, she herself agreed with the view of twenty rakaats with the Sahaba (Radhiallahu Anhum).

It is quite apparent that Sayyidah Ayesha (Radhiallahu Anhaa) is the narrator of this Hadith. She lived with Nabi Sallallahu Alayhi Wasallam, saw his mubarak (blessed) actions and habits, with the people and at his home. It is illogical to assume that she is the Narrator of this Hadith, but did not understand it…yet the 'enlightened' ghayr-muqallideen suddenly now understand it! This too, in full opposition of the Ijmaa of the Muhaajireen, Ansaar and all the Sahaba, all the Ulama and the whole Ummat … that also, after fourteen hundred (1400) years!!

A FEW POINTS TO NOTE ON THE HADITH OF SAYYIDAH AYESHA SIDDEEQAH (RADHIALLAHU ANHAA)

The basis of the ghayr-muqallideen who perform eight rakaats, is the Hadith of Sayyidah Ayesha (Radhiallahu Anhaa).

1. To use the Hadith of Sayyidah Ayesha (Radhiallahu Anhu) as proof, firstly the basis of their proof is that Tahajjud salaat and Taraweeh salaat are ONE and the SAME salaat. There is no proof of this in the Quraan, nor in the Hadith, nor in the Ijmaa of the Ummat.
2. All the Muhadditheen of the Ummat have written separate chapters for Tahajjud and a separate chapter on Taraweeh. [Remember these are the same Muhadditheen who narrated this Hadith.]
3. All the Fuqahaa (Jurists) of this Ummat, whether they be Hanafi, Shaafi'ee, Maaliki, or Hambali have all mentioned Tahajjud and Taraweeh under separate headings and chapters.
   In other words this is the unanimous view (Ijmaa) of all the Muhadditheen and Fuqahaa of this Ummat.

4. Imaam Muslim (Rahmatullah Alayh) narrated this Hadith in his kitaab, but this Hadith has never appeared under the chapter of Taraweeh.
5. Imaam Maalik (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
6. Imaam Abu Dawood (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
7. Imaam Tirmizi (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
8. Imaam Nisaa'i (Rahmatullah Alayh) narrated this Hadith in his kitaab,

but did not bring it under the chapter of Taraweeh.

9. Imaam Abdur Razzaaq (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
10. Imaam Abu Uwaanah (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
11. Imaam Khuzaymah (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
12. Imaam Marzawi (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
13. Imaam Daarami (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
14. The author of Bulooghul Maraam (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
15. The author of Mishkaat (Rahmatullah Alayh) narrated this Hadith in his kitaab, but did not bring it under the chapter of Taraweeh.
16. All these Muhadditheen have narrated it through the chain (sanad) of Imaam Maalik as a narrator. Imaam Maalik never used this Hadith as proof of Taraweeh, as his view was (that of the action of the people of Madina of 20 rakaats Taraweeh + 16 Nafl in-between) of 36 rakaats.
17. Imaam Muhammad, Imaam Bukhari and Imaam Baihaqi (Rahmatullah Alayhim) narrated it under the chapter of 'Qiyaam Ramadhaan' (standing up in salaat in Ramadhaan). These Imaams too, *do not* believe *Tahajjud and Taraweeh to be one salaat*, but have written separate chapters and headings for Tahajjud and Taraweeh. Their purpose here in narrating this Hadith was to show that in the Qiyaam of Ramadhaan (standing up in salaat in Ramadhaan), Taraweeh and Tahajjud should both be performed. Thus we find that Imaam Bukhari (Rahmatullah Alayh) used to perform both Taraweeh and Tahajjud salaats. [Taarikh Baghdad]

18. In 'Fataawa Ulama Hadith' it is stated that Tahajjud is in the whole year and Taraweeh only in Ramadhaan [vol.6 p.243 – *this is a kitaab written by the ghayr-muqallideen*]. This Hadith of Sayyidah Ayesha Radhiallahu Anhaa refers to the salaat of the whole year, which is Tahajjud.
19. In Fataawa Ulama Hadith it is stated that to perform Taraweeh, Jamaat (congregation) is a condition. If you perform it alone, individually then it will not be Taraweeh [vol.6 p.243 – *this is a kitaab written by the Ghayr-muqallideen*]. In this Hadith that salaat is mentioned which Nabi Sallallahu Alayhi Wasallam performed alone.
20. Sayyidah Ayesha Siddeeqah (Radhiallahu Anhaa) herself never used or presented this Hadith in opposition or objection in the eras of Sayyidina Umar (Radhiallahu Anhu), Sayyidina Uthmaan (Radhiallahu Anhu) and Sayyidina Ali (Radhiallahu Anhu). *We have claimed before: "Is there any ghayr-muqallid who can show or prove to the contrary?"*
21. There are many narrations of Nabi Sallallahu Alayhi Wasallam's Tahajjud salaat, but no Sahabi (Radhiallahu Anhu) ever used these Ahaadith in opposition to twenty rakaats Taraweeh.
22. After the Sahaba (Radhiallahu Anhum Ajma'een), in the time of the Taabi'een and Tab-Tabi'een (Khayrul Quroon – best of times as mentioned in the Hadith) all the people used to perform twenty rakaats Taraweeh and some used to add 16 Nafl (four rakaats between every four rakaats of Taraweeh) to make it 36. rakaats
    Not a single person brought any Hadith of Tahajjud against Taraweeh.
23. The ghayr-muqallideen have gone against all the Sahaba, Taabi'een, Tab Taabi'een (Ridhwaanullahi Ta'ala Alayhim Ajma'een), A'imma Arba'a (Four Imaams) and the Ijmaa Ummat and chosen an alien view.

We further ask, that the ghayr-muqallideen only take the name of the Quraan and Hadith, do they really practice on the Sunnah?

Sayyidah Ayesha Radhiallahu Anhaa states: "Rasulullah Sallallahu Alayhi Wasallam performed salaat one night in the Musjid, so a group of people joined his salaat; then he performed salaat on the next night and the people increased; Then all the people gathered on the third or fourth night, but Rasulullah Sallallahu Alayhi Wasallam did not come out. When morning dawned, then Rasulullah Sallallahu Alayhi Wasallam said: "I saw what you did, and nothing prevented me from coming out, but that I feared that it (this salaat) would be made Fardh upon you. This was in Ramadhaan." [Bukhari p.152]

In this Hadith it is stated that Rasulullah Sallallahu Alayhi Wasallam did not himself perform the Taraweeh in the Musjid daily, the reason for this is also mentioned in the Hadith, that he feared that this salaat would be made Fardh on the Ummat. In other words due to his compassion for us, his Ummat.

When Sayyidina Umar and the Sahaba (Radhiallahu Anhum) united (made Ijmaa) and instituted the twenty rakaat Taraweeh in the Musjid with Jamaat, it was to fulfil the desire of Rasulullah Sallallahu Alayhi Wasallam. As Rasulullah Sallallahu Alayhi Wasallam had passed away there was no longer any fear of the salaat becoming Fardh, but that it would now continue as a Sunnat in every Musjid until the day of Qiyaamah, Insha-Allah.

We find that the same law applies to the Quraan and the Ahaadith kitaabs. They too, were not written in Rasulullah's (Sallallahu Alayhi Wasallam) time, but the Quraan was compiled in a 'book' form in the time of Sayyidina Abu Bakr (Radhiallahu Anhu) and Sayyidina Uthmaan (Radhiallahu Anhu).

The Hadith Kitaabs too, were written much later in 'book form', so how do the ghayr-muqallideen perform it, when they reject the actions of the Sahaba Radhiallahu Anhum?
The truth is, all this was done to protect Deen, and to strengthen it.

"20 RAKAATS TARAWEEH IS SUNNAT"

[Dur Mukhtaar vol.1 p. 98 - Hidaaya vol.1 p. 99 - Sharah Niqaayah vol.1 p. 104]

Sayyidina Abu Salama Radhiallahu Anhu relates from his father Abdu Rahmaan Radhiallahu Anhu that Rasulullah Sallallahu Alayhi Wasallam mentioned the month of Ramadhaan and said:

"Allah has made the fast Fardh upon you and I have made standing up at night (in salaat) Sunnat upon you. Therefore, the person who fasts during the day and stands up at night (in salaat) during this month, with Imaan and to acquire reward, he will be cleansed of his sins like the day a newborn baby is born."

[Ibn Majah p. 94 - Nisaai vol.1 p. 308 – Musnad Ahmad vol.1 p. 191

Sayyidina Imam Abu Hanifa (Rahmatullah Alayh) says that to perform Taraweeh is Sunnat, to discard is not permissible.

[Kabeeri p. 400 - Sharah Niqaayah p. 104]

Imam Nawawi Shaafi'ee (Rahmatullah Alayh) said: "Know well, that the Ulama are unanimous that Taraweeh salaat is Sunnat and that it is twenty (20) rakaats."

[Kitaabul Azkaar p.83]

***THE DEFINITION OF* SUNNAT** : A Sunnat is that approved and liked aspect of Deen which is in practice, whether it is directly established from Rasulullah Sallallahu Alayhi Wasallam, or is established through the Sahaba Kiraam Radhiallahu Anhum Ajma'een. Proof of this is in the Hadith of Rasulullah Sallallahu Alayhi Wasallam:

عَلَيْكُمْ بِسُنَّتِى وَ سُنَّتِ الْخُلَفَاءِ الرَّاشِدِيْنَ مِنْ بَعْدِىْ عَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ

"It is obligatory upon you to follow my Sunnat and the Sunnat of the Khulafa

Raashideen after me, hold onto it with your molars (steadfastly)." [Mishkaat p.554]

The law pertaining to the Sunnah is that every person should expend every effort in practicing on it. If it is neglected, then he will be blameworthy, except where a person cannot practice upon it due to some valid excuse. [Usoolush Shaashi p. 222 (Urdu ed.)]

From the above, we come to know that for something to be Sunnat, it is necessary for it to have been in practice and habitual. For example it is mentioned in a Hadith that Rasulullah Sallallahu Alayhi Wasallam once stood and urinated (due to illness), but this was not the habit and practice of Rasulullah Sallallahu Alayhi Wasallam. It was the habit and practice of Rasulullah Sallallahu Alayhi Wasallam to sit and urinate and this is the Sunnat.

Rasulullah Sallallahu Alayhi Wasallam sometimes wore one piece of cloth, sometimes two, but the habit and practice of Rasulullah Sallallahu Alayhi Wasallam was to wear three pieces of clothes. This was the Kamees (kurta), lungi (trouser-cloth) and the Amaamah (turban) and this is what is Sunnat.

It is also established in the Hadith that Rasulullah Sallallahu Alayhi Wasallam made Wudhu, washing each limb once only, and also twice only, but this was not the blessed habit and practice of Rasulullah Sallallahu Alayhi Wasallam. Rasulullah's (Sallallahu Alayhi Wasallam) habit and practice was to wash each limb thrice and this is Sunnat.

In other words claiming that something appears in a Hadith does not

automatically make it the Sunnat, way, practice and habit of Rasulullah Sallallahu Alayhi Wasallam.

It is thus necessary to examine, for example, when there are differences in the occasions and amount (numbers) reported, then on which amount and number was the practice of Rasulullah Sallallahu Alayhi Wasallam and of the Sahaba, and that amount (number) will be called the Sunnat.

The ghayr-muqallideen claim that eight rakaats was the Sunnat of Nabi Sallallahu Alayhi Wasallam, whereas there is no proof or evidence to show that this was the habit and practice of Rasulullah Sallallahu Alayhi Wasallam. Without proof this view is completely baseless.

THE HADEETH OF 20 RAKAATS OF TARAWEEH

عن ابن عباس رض ان رسول الله صلى الله عليه وسلم كان يصلّى فى رمضان عشرين ركعة والوتر (مصنف ابن ابى شيبة ص٣٩٤ ج٢) قلت سنده حسن و تلقته الأُمَّةُ بِالْقُبُوْلِ فهو صحيح

Sayyidina Abdullah Ibn Abbaas Radhiallahu Anhu says that Rasulullah Sallallahu Alayhi Wasallam used to perform twenty rakaats in Ramadhaan and the three Witr.

[Musannaf Ibn Abi Shayba Vol. 2 p.394]

All practical masaa'il that are mentioned in Islam, are based on the 'continuous unbroken practice' of the Ummat (Ta'aamul Ummat). ***Any Hadith*** *upon which the Ummat has made Ijmaa (consensus) and strengthened by always being practiced upon (Ma'moolul Ummat) from the time of the Sahaba Radhiallahu Anhum till the present day,* ***is unquestionably accepted.***

We find that Allaamaa Sakhaawi (Rahmatullah Alayh) has written the principle that *when the entire Ummat accept and practice on an aspect then the correct mazhab (way) will be to make amal (practice) on it*. So much so, that that in abrogating other Ahaadith it reaches the category of a Mutawaatir (unbroken line of narrators and practice upon it) Hadith.

The result is that when the Hadith (of 20 rakaats of Taraweeh) had been practiced upon by the Khulafaa Raashideen, the Muhaajireen, the Ansaar, the Tabi'een, the Tab-Tabi'een and by the entire Ummah till today, then surely it is the correct view. Those who proclaim contrary to this are merely involved in 14th (Hijri) century foolishness.

Anyone who opposes this view should be well aware that they are going against the very Narrators of the Ahaadith. They are going against all the Muhaajireen (those Sahaba who made Hijrat for the sake of Islam). They are going against all the Ansaar (those Sahaba who gave Nabi Sallallahu Alayhi Wasallam and Islam a home). These are the very same people on whose blood and sweat Islam flourished, and who conveyed Islam to us.

The sanad of this Hadith (of Ibn Abbaas radhiallahu Anhu) is as follows: *Yazeed bin Haroon told us, that Ibrahim bin Uthmaan informed us from Al-Hikm from Muqsim from Ibn Abbaas (Radhiallahu Anhu)...*

When we present this Hadith, then the ghayr-muqallideen begin to loudly shout that there is weakness in Ibrahim bin Uthmaan, Abu Shayba.

Yet, according to the ghayr-muqallideen to read Surah Faatiha in Janaaza salaat is Fardh, or at minimum Sunnat-Mu'akkadah. As evidence for this point of view, we find that Hakeem Muhammad Siyaalkoti (a learned scholar of the ghayr-muqallideen) in his book 'Salaatur Rasool p.434' has presented a Hadith by Sayyidina Ibn Abbaas (Radhiallahu Anhu) that *Rasulullah (Sallallahu Alayhi Wasallam) read Faatiha in Janaaza salaat. [Ibn Majah]*
– The sanad of this Hadith too, is the same:

اخبرنا ابراهيم بن عثمان عن الحكم عن مقسم عن ابن عباس رض

Ibrahim bin Uthmaan from Al-Hikm from Muqsim from Ibn Abbaas (Radhiallahu Anhu)... [Ibn Majah].

Obviously the Mas'ala of Faatiha in Janaaza is more important to the Ghayr-muqallideen than Taraweeh. They regard it as being Fardh, whereas until today no person has claimed that Taraweeh was anything but Sunnat.

It is bewildering that the same Narrator (Rawi) who is used as evidence to prove that something is Fardh according to them, but when the same Narrator is mentioned in a Hadith to prove a Sunnat, suddenly they begin to have objections and reservations about him. Do the ghayr-muqallideen use double standards, merely because they do not want to perform (twenty rakaats) salaat?

DIFFERENCE : In spite of both Hadiths having the same Sanad (chain of narrators) there is a very great difference between the two. It is, that twenty rakaats Taraweeh has been honoured by Talaqqi bil Qubool (general acceptance) whereas the recitation of Faatihah in Janaaza was matrook (unpracticed, left out) in Madina Munawwara (from the time of the Sahaba Radhiallahu Anhum). Imaam Maalik (Rahmatullah Alayh) says that *"there is no customary practice of reciting Surah Faatihah in Janaaza salaat in our city, Madina." [Mudawwanatul Kubra]*

The Sanad of both the Hadiths are the same, but amal (practice) on both are different.

- In 'Taraweeh' due to Talaqqi bil Qubool there is no weakness, but the Ghayr-muqallideen regard it as not being worthy of being used as proof;
- On the other hand, the 'Faatihah in janaaza' Hadith is a matrook (left out, unpracticed) amal, yet it is fine to use it as evidence.

What is the basis of these double standards?

Another excuse they use to evade this Hadith is to falsely and wrongly claim that this Hadith is contradictory to the Hadith of Sayyidah Ayesha Radhiallahu Anhaa). In reality, there is no contradiction, for the Hadith of Sayyidah Ayesha Radhiallahu Anhaa refers to Tahajjud as explained previously, while this Hadith refers to Taraweeh. These are two separate salaahs.

There is a clear difference in the Hadith of Fajr and Asr Salaats. A person cannot say that there is contradiction in the Hadiths of the 2 Fardh of Fajr and 4 Fardh of Asr!
A person cannot take a Hadith referring to Fajr Salaah and come to the conclusion that the Fardh of Asr is 2 rakaats and not 4.

Similarly, these are two separate salaahs, one being Tahajjud and the other being Taraweeh. This is the reason that if the Hadith of Sayyidah Ayesha Radhiallahu Anhaa is to be used, the ghayr-muqallideen must show that Taraweeh and Tahajjud are ONE salaah.
As logically too, it does not make sense that a person take the Hadith of Fajr and claim that Asr Fardh is actually 2 rakaats

Even if for arguments sake, a person accepts that the Hadith (of Sayyidah Ayesha Radhiallahu Anhaa) refers to Taraweeh, then too, no one has claimed that the Hadiths showing that each limb must be washed thrice in Wudhu is against or in conflict to the Hadiths of washing the limbs twice, or once.
Nor does anyone claim that the Hadith of three pieces of clothing is against the Hadith of one piece of clothing.
So too, obviously 8 rakaats are included in 20 rakaats.

Unfortunately when the ghayr-muqallideen have no answer to these pertinent questions, they unfairly condemn Taqleed (following an Imaam).

[Note: Imaam Shafi'ee (Rahmatullah Alayh) has stated: *"Taqleed: is following (Ittibaa) of the Sahaba."* Ibn Qayyim has also accepted this verdict.]

TARAWEEH IN THE ERA OF THE SAHABA (RADHIALLAHU ANHUM AJMA'EEN)

THE ERA OF SAYYIDINA UMAR & SAYYIDINA UTHMAAN RADHIALLAHU ANHUMMA

In the time of Sayyidina Umar Radhiallahu Anhu Taraweeh salaat used to be performed in Jamaat. [Bukhari vol.1 p. 269 - Muslim vol. 1 p. 259]

How many rakaats Taraweeh did they perform?

عن السائب بن يزيد قال كانوا يقومون على عهد عمر بن الخطاب (رضى الله عنه) فى شهر رمضان بعشرين ركعة قال و كانوا يقرؤن بالمئين و كانوا يتوكئون على عصيهم فى عهد عثمان رضى الله عنه من شدّة القيام (بيهقى ص٤٩٦ ج٢)

1. *Sayyidina Sa'ib bin Yazeed (Radhiallahu Anhu) says: "In the time of Sayyidina Umar (Radhiallahu Anhu), the Sahaba (Radhiallahu Anhum) used to perform twenty rakaats (with Jamaat) in the month of Ramadhaan," and he said: "And they used to read a hundred Aayats (Surahs in each rakaat), and they used to lean on their walking sticks in the time of Sayyidina Uthmaan (Radhiallahu Anhu) due to the length of the Qiyaam (standing).* [Baihaqi vol.2 p. 496]

و روى مالك من طريق يزيد بن خصيفة عن السائب بن يزيد عشرين ركعة (فتح البارى ص٨٠ ج٤)

2. *Imaam Maalik (Rahmatullah Alayh) relates from the way of Yazeed bin Khaseefah from Sa'ib bin Yazeed (Radhiallahu Anhu) that in the time of Sayyidina Umar (Radhiallahu Anhu) Taraweeh was twenty rakaats.*

[Fathul Baari vol. 4 p. 80]

و فى المؤطا من طريق يزيد بن خصيفة عن السائب بن يزيد انها

عشرون ركعة (نيل الاوطار ص٢٩٤ ج٢)

3. *It is mentioned in 'Mu'atta Imaam Maalik' from the transmission of Yazeed bin Khaseefah from Sa'ib bin Yazeed (Radhiallahu Anhu) that "Taraweeh was twenty rakaats."* [Al- Naylul Awtaar vol. 2 p. 298]

This Sanad (chain of Narrators), 'Imaam Maalik from Yazeed bin Khaseefah from Sa'ib bin Yazeed (Radhiallahu Anhu)' is found in Bukhari Shareef on page 312 vol. 1.

عن السائب بن يزيد قال كنا نقوم فى زمان عمر بن الخطاب بعشرين

ركعة والوتر (معرفة السنن - بيهقى ص٣٦٧ - كنز العمال ص٢٦٤ ج٨)

4. *Sayyidina Sa'ib bin Yazeed (Radhiallahu Anhu) says: "We used to stand in twenty rakaats Taraweeh (with Jamaat) in the time of Sayyidina Umar (Radhiallahu Anhu) and for Witr."*

[Maarifatus Sunnan - Baihaqi p. 367 - Kanzul Ummaal vol. 8 p. 264]

Imaam Nawawi (Rahmatullah Alayh) says: "This Sanad is Sahih (authentic)" [Sharhul Muhazzab]. Allaamaa Subki, Allaamaa Suyuti and Mulla Ali Qaari have said that it is Sahih (authentic); and Neemway has related it to be authentic. [Aathaar-us-Sunnan]

Ibn Abdul Barr (Rahmatullah Alayh) states:

روى الحارث بن ابى ذباب عن السائب بن يزيد قال كان القيام على

عهد عمر بثلاث وعشرين ركعة (سنده صحيح)

5. *Sayyidina Haarith bin Abi Dhiyaab narrates that Sa'ib bin Yazeed (Radhiallahu Anhu) says: "The people (Sahaba Radhiallahu Anhum) used to perform twenty-three rakaats (with Witr) in the time of Sayyidina Umar (Radhiallahu Anhu)."*

عن محمد بن كعب القرظى كان الناس يصلون فى زمان عمر بن الخطاب رض فى رمضان عشرين ركعة ويوترون بثلاث (قيام الليل ص١٥٧)

6. *Sayyidina Muhammad bin Ka'ab Qurazi relates: "The people (Sahaba Radhiallahu Anhum) used to perform 20 rakaats (Taraweeh) in the time of Sayyidina Umar (Radhiallahu Anhu) and then used to perform 3 rakaats Witr."* [Qiyaamul Layl p. 157]

عن يزيد بن رومان قال كان الناس يقومون فى زمان عمر بن الخطاب فى رمضان بثلاث وعشرين ركعة . (مؤطا امام مالك ص٤٠)

7. *Sayyidina Yazeed bin Rommaan relates: "The people (Sahaba Radhiallahu Anhum)) used to perform twenty-three rakaats (with Jamaat) in the time of Sayyidina Umar (Radhiallahu Anhu)."* [Mu'atta Imaam Maalik p. 40]

عن يحي بن شعيد عن عمر بن الخطاب رض انه امر رجلا ان يصلى بهم عشرين ركعة رواه ابن ابى شيبه ص٩٣ ج٢

8. *Sayyidina Yahya bin Sa'eed relates from Sayyidina Umar (Radhiallahu Anhu) that he commanded a person to lead the people in twenty rakaats (Taraweeh) salaat.* [Ibn Abi Shayba vol. 2 p. 393]

عن الحسن ان عمر بن الخطاب جمع الناس على ابی بن کعب فكان
یصلی بهم عشرین رکعة (نسخة ابو داؤد مطبوعة العرب ص١٤٢٩)

9. *Sayyidina Hasan (Radhiallahu Anhu) relates that Sayyidina Umar (Radhiallahu Anhu) made Sayyidina Ubayy bin Ka'ab (Radhiallahu Anhu) the people (Sahaba's) Imaam and he used to lead them in twenty rakaats (Taraweeh salaat).* [Abu Dawood, Arabic ed., No. 1469]

Sheikh Muhammad Ali Al-Saabooni, a lecturer of the Department of Shari'ah, and Islamic Studies at University of Ummul Quraa, Makkah Mukarramah, has also narrated this Hadith in his Kitaab called : 'Al-Hudan Nabawee al-Sahih fi Salaat Al-Taraweeh' on page 56.

In fact centuries before, Allaamaa Dhahabi (Rahmatullah Alayh) in his famous work 'Seeyaru A'alaamin Nubalaa on page 400 vol. 1, has related this Hadith of 20 rakaats quoting Abu Dawood Shareef.

عن ابی بن کعب ان عمر بن الخطاب امره ان یصلی باليل فی رمضان
فصلّی بهم عشرین رکعة (کنز العمال ص٢٦٤ ج٨)

10. *Sayyidina Ubayy bin Ka'ab (Radhiallahu Anhu) relates that Sayyidina Umar bin Khattaab (Radhiallahu Anhu) commanded him to lead the people (Sahaba) in (Taraweeh) salaat in the nights of Ramadhaan and he lead them in 20 rakaats.* [Kanzul Ummaal vol. 8 p. 264]

It is mentioned in the reliable Maaliki Kitaab 'Almudawwanat-ul Kubraa':

انّ عمر رض وعثمان رض کانا یقومان فی رمضان مع الناس ص١٩٤ ج١

Sayyidina Umar and Sayyidina Uthmaan (Radhiallahu Anhumma) used to perform Taraweeh salaat with the people (Sahaba) in Ramadhaan. [vol. 1 p. 194]

Ibn Taymiyya (Rahmatullah Alayh) states categorically:

قد ثبت ان ابى بن كعب كان يقوم بالناس عشرين ركعةً ويوتر بثلاثٍ فرأى اكثر من العلماء ان ذالك هو السنة لانه قام بين المهاجرين والانصار ولم ينكره منكر (فتاوى ابن تيمية قديم ص ١٨٦ ج١ - جديد ص١١٢ ج٣٣)

"It has been proven that Sayyidina Ubayy bin Kaab (Radhiallahu Anhu) used to lead the people (Sahaba) in twenty rakaats and three Witr, therefore the Ulama have stated that it is Sunnat, because he led the Muhaajireen and Ansaar and not a single person objected to this."

[Fataawa Ibn Taymiyya: old ed. Vol. 1 p. 33; new ed. Vol. 33 p. 112]

From these above ten Ahaadith it has been reliably proved and established that in the time of Sayyidina Umar Radhiallahu Anhu the Muwaazabat (habit and practice) was on twenty rakaats Taraweeh.

Similarly, it is absolutely proven and established that in the time of Sayyidina Uthmaan Radhiallahu Anhu that the Muwaazabat (habit and practice) was on twenty rakaats Taraweeh.

This is proof, beyond a shadow of a doubt that twenty rakaats Taraweeh with Jamaat is the Sunnat of the Khulafaa Raashideen (rightly-guided Successors of Rasulullah Sallallahu Alayhi Wasallam)

It is our contention that from the time of the Sahaba (Radhiallahu Anhum) not a single person ever challenged or opposed reading twenty rakaats Taraweeh. It is only in the late 19^{th} and 20^{th} century that the new and so-called 'enlightened' scholars have tried to challenge the established practice of the Ummah!

THE ERA OF SAYYIDINA ALI RADHIALLAHU ANHU

We have already learnt that the Muwaazabat (habit and practice) of twenty rakaats was from the Muhaajireen and Ansaar (Radhiallahu Anhum) from before, and upon this was their Ijmaa (unanimous consensus). In the blessed era, there is no evidence of any accepted Muhaddith, Faqih (jurist) or even any historian's record of any scholars not agreeing upon the correctness of twenty rakaats of Taraweeh. In the era of the Sahaba Kiraam (Radhiallahu Anhum) there is no mention or even a Da'eef (weak) or even Wahmi (imagined) Hadith to indicate or show 8 rakaats. Neither in any Hadith kitaab, in any Fiqh kitaab nor in any reliable Tareekh (history) kitaab.

It is truly far-fetched and inconceivable to imagine that the Sahaba (Radhiallahu Anhum), who were the very same people who had performed the Taraweeh behind Rasulullah Sallallahu Alayhi Wasallam in the Hadith of Sayyidah Ayesha and Sayyidina Jaabir (Radhiallahu Anhum), would suddenly forget that 8 rakaats was Sunnat and begin performing twenty rakaats. These are those people who were prepared by Rasulullah Sallallahu Alayhi Wasallam to propagate Islam, who were prepared to sacrifice their lives, their wealth and their families for his sake. They would rather die then leave out a Sunnat of Rasulullah Sallallahu Alayhi Wasallam.

عن ابى عبد الرحمٰن السلمى عن على رض قال دعا القراء فى رمضان فامر منهم رجلًا يصلى بالناس عشرين ركعة و كان على رض يوتر بهم

(بيهقى ص۴۹۶ ج۲)

11. *Sayyidina Abu Abdur-Rahmaan As-Sulami relates that Sayyidina Ali (Radhiallahu Anhu) called the Qaaris (reciters of the Quraan), then he commanded one person to lead them in twenty rakaats and Sayyidina Ali (Radhiallahu Anhu) used to lead the Witr salaat.* [Baihaqi vol. 2 p.496]

عن ابى الحسناء ان عليًا امر رجلًا يصلى بهم فى رمضان عشرين ركعة

(مصنف ابن ابى شيبة ص٣٩٣ ج٢)

12. *Abul Hasanaa relates that verily Sayyidina Ali (Radhiallahu Anhu) commanded a person to lead the people in twenty rakaats Taraweeh in Ramadhaan.* [Musannaf Ibn Abi Shayba vol. 2 p. 393]

عن ابى الحسناء ان علي بن ابى طالب امر رجلًا ان يصلى بالناس

خمس ترويحات عشرين ركعة (بيهقى ص٤٩٧ ج٢)

13. *Abul Hasanaa relates that Sayyidina Ali bin Abi Taalib (Radhiallahu Anhu) commanded a person to lead the people in five tarweehahs (rests between 4 rakaats) in twenty rakaats.* [Baihaqi vol. 2 p. 498]

حدثنى زيد بن على عن ابيه عن جده عن على رضى الله عنهم انه

امر الذى يصلى بالناس صلاة القيام فى شهر رمضان ان يصلى بهم

عشرين ركعة يسلّم فى كل ركعتين و يراوح ما بين كل اربع ركعات

فيرجع ذو الحاجة ويتوضأ الرجل و ان يوتر بهم من آخر الليل حين

الانصراف (مسند الامام زيد ص١٣٩)

14. *Sayyidina Zayd bin Ali relates from his father (Sayyidina Zaynul Aabideen) who relates from his grandfather (Sayyidina Imaam Husein Radhiallahu Anhu) from Sayyidina Ali (Radhiallahu Anhu) that he commanded the person who was to lead the Taraweeh of Ramadhaan; "that he should perform twenty rakaats, he should make salaam after every two rakaats and rest (tarweehah) between every four rakaats, so that a person in need could relieve himself and make wudhu and return, and to perform the Witr at the end."* [Musnad Imaam Zayd p. 139]

It becomes completely clear and apparent from the above narrations that in the Khilaafat of Sayyidina Ali (Radhiallahu Anhu), despite much ikhtilaaf (differences), there was absolutely not a single differing view as regards Taraweeh salaat. All made Muwaazabat (habit and practice) of twenty rakaats.

Sayyidina Ali (Radhiallahu Anhu) himself has related that: *"The person who makes an innovation (bid'at) in the Haram, neither his Fardh nor his Nafl is accepted."* [Bukhari vol. 2 p. 1084]
Sayyidina Ali (Radhiallahu Anhu) had such dislike for bid'at (innovations) that when he once saw a mu'azzin making tasweeb (calling and encouraging towards salaah) after the Azaan, he said: *"Take this Bid'ati (innovator) out of the Musjid!"* [Bahr-ur Ra'iq vol. 1 p. 261]

Once Sayyidina Ali (Radhiallahu Anhu) saw a person performing ***Nafl*** *salaat at the Eid-ghah before Eid salaat, he forbade him from it. The person asked: "Will Allah Ta'ala punish me upon performing salaat?"*
Sayyidina Ali (Radhiallahu Anhu) replied: "There is no evidence to support performing Nafl before the Eid salaat, therefore it is an abomination, it is Haraam, it is opposition to the Rasul (Sallallahu Alayhi Wasallam), you will be punished upon it." [Al-Junnah p. 165]

The very same Sayyidina Ali (Radhiallahu Anhu) who could not bear a person performing two Nafl rakaats which was bid'at, would he perform 12 extra rakaats in Taraweeh without evidence?!

Even in the era of Sayyidina Ali Radhiallahu Anhu's Khilaafat (Successorship) there is no proof of any accepted Muhaddith, Faqih (jurist) or even any historian's record of anyone not agreeing upon reading twenty

rakaats being the correct view. There is no mention of even a Da'eef (weak) or even Wahmi (imagined) Hadith to indicate or show 8 rakaats. Neither in any Hadith kitaab, nor in any Fiqh kitaab nor in any reliable history kitaab. The entire ghayr-muqallideen Jamaat are at a loss to show any evidence to the contrary!

Imaam Baihaqi has brought these Aathar (narrations) of Sayyidina Ali (Radhiallahu Anhu) as witness to the Athar (narration) of Shutayr bin Shakal and strengthened it.
Imaam Hafiz Ibn Taymiyya has used exactly this as his proof in 'Minhaaj-us-Sunnah' vol. 2 p. 224.

Even an expert like Allaamaa Zahabi has written this in 'Al-Muntaqa'.
Imaam Tirmizi (Rahmatullah Alayh) writes: "This is the view of the Ulama like Sayyidina Ali (Radhiallahu Anhu) and Sayyidina Umar (Radhiallahu Anhu) and from other Sahaba (Radhiallahu Anhum) that twenty rakaats (only) should be performed. This was the view of Imaam Sufyaan Thowri, Ibn Mubarak, and of Imaam Shafi'ee. Imaam Shafi'ee says: 'I have found my city Makkah Mukarramah like this, that all the people perform twenty rakaats'." [Tirmizi Shareef vol. 1 p. 139]

- Since so many Ahaadith are shawaahid (witness & proof) all dhu'af (weakness) is thus removed.

THE PRACTICE AND WAY OF THE SAHABA AND TA'BI-EEN (RIDWAANULLAAHI ALAYHIM AJMA'EEN)

15. *Imaam Hasan Basri (Rahmatullah Alayh) relates from Abdul Aziz bin Rafee that Sayyidina Ubayy bin Kaab (Radhiallahu Anhu) used to lead in twenty rakaats Taraweeh and three Witr in Madina Munawwarah.*
[Ibn Abi Shayba vol. 2 p. 393]

عن زيد بن وهب قال كان عبد الله بن مسعود يصلى لنا فى شهر رمضان فينصرف و عليه ليل قال الاعمش كان يصلى عشرين ركعة

(قيام الليل ص٩١)

16. *Sayyidina Zayd bin Wahab says: "Sayyidina Abdullah bin Mas'ood (Radhiallahu Anhu) used to lead us in Taraweeh in Ramadhaan, and he would complete with a considerable portion of the night still remaining. A'amash says: 'It was twenty rakaats'."* [Qiyaamul Layl p. 91]

عن عطاء قال ادركت الناس وهم يصلون ثلاثًا وعشرين ركعة بالوتر

(ابن ابى شيبة ص٣٩٣ ج٢) اسناده حسن

17. *Sayyidina Ataa (d.114 A.H.) says: "I found the people performing twenty-three rakaats with Witr."*
[Ibn Abi Shayba vol. 2 p. 393 – *this narration is Hasan (good)*]

ابو حنيفة عن حماد عن ابراهيم ان الناس كانوا يصلون خمس ترويحات

فى رمضان (كتاب الآثار ابو يوسف ص٤١)

18. *Imaam Aazam Abu Hanifa (Rahmatullah Alayh) relates from Hammaad from Ibrahim (a Tabi'ee) that the people used to perform (20 rakaats Taraweeh) salaat with 5 resting periods (tarweehah), in Ramadhaan.* [Kitaabul Aathaar Abu Yusuf p. 41]

عن شتير بن شكل وكان من اصحاب علی رض انه كان يومهم فی شهر رمضان بعشرين ركعة و يوتر بثلاث (بیهقی ص٤٩٦ ج٢)

19. *Sayyidina Shutayr bin Shakal (who was from the companions of Sayyidina Ali Radhiallahu Anhu) relates he used to lead the people in Ramadhaan in twenty rakaats Taraweeh and three Witr.* [Baihaqi vol. 2 p. 496]

عن ابی البختری انه كان يصلی خمس ترويحات ويوتر بثلاث

(ابن ابی شيبة ص٣٩٣ ج٢)

20. *Sayyidina Abul Bukhtari (he too was from the companions of Sayyidina Ali Radhiallahu Anhu) relates he used to perform (20 rakaats Taraweeh) salaat with 5 resting periods (tarweehah) and three Witr.*
[Ibn Abi Shayba vol. 2 p. 393]

عن ابی الخصيب قال كان يومنا سويد بن غفلة فی رمضان عشرين ركعةً (رواه ابن ابی شيبة ص٣٩٣ ج٢ - واسناده صحيح - آثار السنن ص٥٦ ج٢)

21. *Sayyidina Abul Khusayb says: "Sayyidina Suwayd bin Ghaflah (d. 80A.H.) used to lead (the Taraweeh) in Ramadhaan, so he performed 5 tarweehah (resting periods) - twenty rakaats.*
[Baihaqi vol. 2 p. 496 - *this narration is Hasan (good)* - Aathaar-us-Sunnan vol. 2 p. 55]

عن نافع ابن عمر قال كان ابن مليكة يصلی بنا فی رمضان عشرين ركعة رواه ابن ابی شيبه ص٩٣ ج٢ - و اسناده صحيح - اثار السنن ص٥٦ ج٢

22. *Sayyidina Naafi Ibn Umar says: "Ibn Maleekah (d.117 A.H) used to lead us in Ramadhaan in twenty rakaats."*
[Ibn Abi Shayba vol. 2 . p. 393 - *the sanad is Sahih (authentic)* - Aathaar-us-Sunnan vol. 2 p. 55]

عن سعيد بن عبيد ان على بن ربيعة كان يصلى بهم فى رمضان خمس ترويحات ويوتر بثلاث (ابن ابى شيبة ص۳۹۳ ج۲ - واسناده صحيح)

23. *Sa'eed bin Ubayd relates Ali Ibn Rabi'aah (who is from the prominent Tabi'een) used to perform in Ramadhaan (20 rakaats Taraweeh) salaat with 5 resting periods (tarweeh) and three Witr.*
[Ibn Abi Shayba vol. 2 p. 393 - *the sanad is Sahih (authentic)*]

24. *Abdur Rahmaan bin Abu Bakrah (who was a student of Sayyidina Ali Radhiallahu Anhu - 'Tahzeeb vol.6 p.128') used to lead the people in 5 tarweehahs (rest periods) in twenty rakaats* [Qiyaamul Layl p. 158]

25. *Sa'eed bin Abil Hasan, who was a special student of Sayyidina Ali Radhiallahu Anhu (Tahzeeb vol.4 p.16) used to lead the people in 5 tarweehahs (rest periods) in twenty rakaats* [Qiyaamul Layl p. 158]

26. *Sayyidina Imraan al-Abdi, who was also a special student of Sayyidina Ali Radhiallahu Anhu, used to lead the people in twenty rakaats (Taraweeh).* [Qiyaamul Layl p. 158]

This was the practice in the 'Khayrul-Quroon' (best of eras). Not a single voice or objection was raised against twenty rakaats, nor on the other hand did even a single person claim, in a single narration, nor even a single sign is found of 8 rakaats, in 'the Best of Eras' in the words of Rasulullah Sallallahu Alayhi Wasallam.

NOTE: Due to the fact that Nabi Sallallahu Alayhi Wasallam used to perform his *Tahajjud and Witr* salaah together, therefore the Narrators would join it all in one and sometimes refer to it as 'Tahajjud' in their narrations, and sometimes as 'Witr'.

For example, generally Rasulullah Sallallahu Alayhi Wasallam used to perform 8 rakaats Tahajjud and join 3 rakaats Witr to it, so that it was enumerated as eleven. Sometimes the 2 Sunnats of Fajr was also added on, so that the number was thirteen.
While sometimes the narrators added the beginning 2 rakaats of Tahiyatul Wudhu and thus it numbered fifteen.
These are merely the differing methods of narration, not differences in the actual numbers of rakaats.

Thus to deduce that Nabi Sallallahu Alayhi Wasallam performed 15 rakaats Sunnat of Fajr, or similarly, that he performed 15 rakaats Witr would definitely be incorrect. The Witr is only three rakaats and the Sunnat of Fajr is only two.

So too, the inhabitants of Makkah Mukarramah would make Tawaaf of the Baytullah after every four rakaats. Whereas the inhabitants of Madina Munawwara used to perform four rakaats Nafl salaah in-between every four rakaats of Taraweeh. Thus the narrators joined 16 Nafl rakaats together with the 20 of Taraweeh and enumerated it as 36 rakaats. While others added on the 3 Witr and counted it as 39; and others added on the 2 Nafl after Witr and narrated it as 41 rakaats. In other words these narrations do not show the Sunnat number of rakaats of Taraweeh only, but include the remaining Nafl that were added on.

Due to the fact that, without exception, the Sahaba Kiraam (Radhiallahu Anhum) made Muwaazabat (practice and habit) on twenty rakaats, therefore only 20 rakaats is Sunnat. Apart from that a person may perform as much Nawaafil as he desires, no person has ever objected to it, but in fact the Hadith encourages additional Nafl devotions in Ramadhaan.

The method, detail and completeness in which the A'imma Arba'a (four Imaams) safe-guarded and compiled the pure Sunnats of Rasulullah Sallallahu Alayhi Wasallam and the Muqaddas (sacred) ways of the Khulafaa Raashideen, no other person has been blessed with that stage. It is for this reason that the whole Ummat follows the pure Sunnats of Nabi Sallallahu Alayhi Wasallam in the manner compiled by these august and saintly scholars and personalities.

Not one of these four Imaams, has shown eight rakaats to be Sunnat and twenty to be Bid'at. *Imaam Aazam Abu Hanifa, Imaam Shafi'ee, Imaam Ahmad bin Hambal (Rahimullah Alayhim) all held the view of 20 rakaats being Sunnat, while Imaam Maalik (Rahmatullah Alayh) held the view of 20 Taraweeh and 16 Nafl in-between.* [Bidaayatul Mujtahid vol. 1 p. 152]

IJMAA UMMAT (CONSENSUS OF THE UMMAT)

From the time of Sayyidina Umar (Radhiallahu Anhu) there was Ijmaa (consensus) of the Ummat. Mullah Ali Qari (Rahmatullah Alayh) says:

١. اجمع الصحابة على إن التراويح عشرون ركعة (مرقات ص١٩٤ ج٣)

1. *"And the Sahaba had unanimous consensus (Ijmaa) that Taraweeh is twenty rakaats."* [Mirqaat vol.3 p. 194]

٢. وبالاجماع الذى وقع فى زمن عمر رض اخذ ابو حنيفة والنووى والشافعى واحمد والجمهور واختاره ابن عبد البر (اتحاف سادة المتقين ص ٤٢٢ ج٣)

2. *"And with the Ijmaa (consensus) formed in the time of Sayyidina Umar Radhiallahu Anhu, did Abu Hanifa and Nawawi and Shafi'ee and Ahmad and the Jumhoor (the majority of the Ulama) hold their view, and Ibn Abdul Barr also held this view."*
[Ithaafu Saadatil Muttaqeen vol. 3 p. 422]

٣. وثبت اهتمام الصحابة على عشرين فى عهد عمر وعثمان وعلى فمن بعدهم (حاشية شرح وقاية - مولانا عبد الحى لكهنوى)

3. *"The special care and meticulousness of the Sahaba practicing on 20 rakaats during the eras of Sayyidina Umar, Sayyidina Uthmaan and Sayyidina Ali (Radhiallahu Anhu) has been well-proved and established."* [Haashiyaa Sharah Wiqaayah – Maulana Abdul Hayy Lukhnawi]
4. Ibn Hajar Makki (Rahimahullah) says: *"The Sahaba had Ijmaa (consensus) that Taraweeh is twenty rakaats."* [Anaaratul Masaabih p. 18]
5. Ibn Abdul Barr says:

وهو الصحيح عن ابى بن كعب من غير خلاف من الصحابة (عمدة القارى ص٢٦٧ ج٥)

"This is the correct view from Ubayy bin Ka'ab without any opposing view of any Sahabi." [Umdatul Qaari vol. 5 p. 267]

6. Allaamaa Qaadhi Khan (Rahimahullah) says

وهو المشهور من الصحابة والتابعين (فتاوى قاضى خان ص١١٠)

"This is the well-known view from the Sahaba and the Tabi'een."

[Fataawa Qaadhi Khan p. 110]

Ijmaa is always supported by a correct narration of the consensus that has been reached. In the above-mentioned Ijmaa (of the entire Ummat) has reached us through the following sources:

N.B. No.s 7-12 all relate irrefutable Ijmaa

7. Ibn Qudaama (Rahimahullah) in 'Al-Mughni' vol. 1 p. 803
8. Shamsud-Deen (Rahimahullah) in 'Sharah Muqni vol. 1 p. 852
9. Allaamaa Qastalaani (Rahimahullah) in the Sharah of Bukhari
10. Qutbul Aqtaab Sayyidina Sheikhul Hadith Maulana Muhammad Zakariyya (Rahimahullah) in 'Awjazul Masaalik' p. 390
11. Allaamaa Abdul Hayy Lukhnawi (Rahimahullah) in 'Ta'leequl Mumjad' p. 53
12. Mulla Ali Qaari (Rahimahullah) in 'Sharah Niqaayah' p. 104
13. Imaam Nawawi (Rahimahullah) uses the words: باتفاق المسلمين
    "Through the unanimous agreement (Ittifaaq) of the Believers."
    [Kitaabul Azkaar p. 83]
14. Ibn Taymiyya (Rahimahullah) says: فلما جمعهم عمر على ابى بن كعب *"When Sayyidina Umar (Radhiallahu Anhu) congregated the people under Sayyidina Ubayy bin Ka'ab," and shows the Ijmaa.* [Fataawa Ibn Taymiyya vol.4 p. 401]
15. Allaamaa Tahtaawi (Rahimahullah) [vol. 1 p. 468] and
16. Allaamaa Sharambalaali (Rahimahullah) in 'Maraaqil Falaah' p. 81 used the word Mutawaarith to denote the Ijmaa

17. Allaamaa Ibnul Humaam (Rahimahullah) in 'Fathul Qadeer' vol. 1 p. 407
18. Allaamaa Anwar Shah (Rahimahullah) in 'Arfush-Shazi' p. 330
19. Allaamaa Nujaym (Rahimahullah) in 'Bahrur-Raa'iq' vol. 2 p. 66
20. Sheikh Abdul Haq Muhaddith Dehlawi (Rahimahullah) in 'Maa Thabata bis Sunnah' p. 217
21. Allaamaa Shaami (Rahimahullah) in 'Raddul Muhtaar' vol. 1 p. 511
22. Allaamaa Kaasaani (Rahimahullah) in 'Bada'i wa Sanaa'i' vol. 1 p. 288
23. Allaamaa Subki (Rahimahullah) in 'Al-Misbaah' p. 16
24. Allaamaa Suyuti (Rahimahullah) in 'Al-Misbaah' p. 16
25. Allaamaa Halbi (Rahimahullah) in 'Al-Muniyah' p. 388 with the words:
    ثم استقى الامر على هذا *"Then the affair (command) remained upon this."*

All of the above show the Ijmaa of the whole Ummah, and no expert Islamic scholar had any contrary view.

There is no proof of any accepted Muhaddith, Faqih (jurist) or even any historian's record of anyone not agreeing upon twenty rakaats being correct during the time of Sayyidina Umar (Radhiallahu Anhu). There is no mention or even a sign of one Da'eef (weak) or even Wahmi (imagined) Hadith to indicate or show 8 rakaats.

The entire ghayr-muqallideen group cannot show in any Hadith kitaab, nor in any Fiqh kitaab nor in any reliable history kitaab that <u>there was no Ijmaa on 20 rakaats in the time of Sayyidina Umar (Radhiallahu Anhu)</u>, <u>or that the Sahaba (Radhiallahu Anhum) were not practicing on it</u>.

As the experts of the Arabic language have written that the Faa'il (subject-doer) is marfoo' (has a dhamma), and no expert has ever objected to it, thus it becomes an Ijmaa of all the experts that, that is the law. Now if any ignorant

person does not believe it, it will have no effect on the Ijmaa.

The ghayr-muqallideen also know very well from the Quraan Kareem, that to cut yourself off from the **'Sabeelil Mumineen'** (the Way of the Believers), and from the Hadith that those people who break away from the Ijmaa and *'Sawaad A'azam'* (the general population of Muslims) have been called **'dwellers of Jahannum' (hell-fire)**.

It is for the reason that Allaamaa Anwar Shah (Rahmatullah Alayh) says:

واما من اكتفى بالركعات الثمانية وشذ عن السواد الاعظم وجعل

يرميهم بالبدعة فلتر عاقبته (فيض البارى ص١٨١ ج٣).

"Therefore whoever suffices on 8 rakaats and breaks away from the ***'Sawaad A'azam'*** *(great Muslim populace) and continue to call the Sawaad A'azam bid'atis (innovators) should beware their end results (in the Aakhirat)."* [Fayzul Baari Sharah Sahihil Bukhari vol. 3 p. 181]

Allaamaa Abdul Hayy Lukhnawi (Rahmatullah Alayh) states that *"the people who only perform 8 rakaats are Taarik (shunners) of a Sunnat Mu'akkada (stressed Sunnat)."* [Haashiya Hidaaya vol. 1 p. 151]

NECESSARY WARNING:

We, the Ahlus Sunnah wal Jamaat (Followers of the Sunnat of Rasulullah Sallallahu Alayhi Wasallam and the Jamaat of Sahaba Radhiallahu Anhum Ajma'een) believe in sequence of four (4) Shar'i daleels (proofs & evidence):

1. *The Kitaabullah (the Book of Allah - the Quraan)*
2. *The Sunnat of Rasulullah Sallallahu Alayhi Wasallam*
3. *Ijmaa (consensus of the) Ummat*
4. *Qiyaas Shar'i (Islamic Shar'i analogical deduction)*

The books on Usoolul Hadith (principles of Hadith) or Usoolul Fiqh (principles of Fiqh) or Asmaa-ur-Rijaal (names of Narrators of Hadith and their qualities) are not written by Allah or Rasulullah Sallallahu Alayh Wasallam. Therefore these principles are either *Ijmaa'iy* (by consensus) or *Ikhtilaafi* (with differences of opinion).
We believe in *Ijmaa'iy Usools* (consensus principles) through daleel (proof) of Ijmaa, and in *Ikhtilaafi Usools* (with differences of opinion principles) we follow the principles of Hanafi (or Shafi'ee, or Maaliki, or Hambali) principles, as it may apply individually.

- That Hadith which has the honour of Talaqqi bil Qubool (general acceptance), it becomes compulsory (laazimul amal) to practice upon it and there is no need to discuss its sanad (chain of narrators)… This is an Ijmaa principle.
- That mas'ala (of Taraweeh for example) which has acquired Ijmaa, to try and make it mukhtalaf fih (having difference of opinion) by objecting to its sanad, is also contrary to Ijmaa principles (Usool).

On the other hand the ghayr-muqallideen CLAIM they ONLY follow the Quraan and Hadith. Therefore let alone Ikhtilaafi Usool (principles where there are differences of opinion), they have no right to even use our Ijmaa (principles). For these are the opinions of our Sahaba, our Mujtahideen and our Ulama of the Ahlus Sunnah wal Jama'at (followers of the Sunnat and ways and views of the Sahaba). These principles and views of the Ulama surely, are not Wahi (revelation), so how do they use it?

How do they follow the opinions of our Ulama in 'Asmaa-ur-Rijaal' (names of narrators and their conditions), which is neither the Quraan nor Hadith,

and reject it when it does not suit them?...(like when those very same Ulama have written that twenty rakaats Taraweeh is Sunnat.)

If they do not follow <u>the opinions of our Ulama in Asmaa-ur-Rijaal</u> (names of narrators and their conditions), which is neither the Quraan nor Hadith that they ONLY claim to follow; then <u>on what basis do they call the Hadiths Sahih (authentic) or Da'eef (weak), etc. or even reject the view of the Ijmaa.</u>

Are the claims of only following Quraan and Hadith made by them falsely and only to fool the minds of the general Muslim public and to create unnecessary doubt?

DO THE GHAYR-MUQALLIDEEN FOLLOW THE HADITH OF AYESHA RADHIALLAHU ANHAA (COMPLETELY ?) YOU BE THE JUDGE!

- The ghayr-muqallideen themselves do not practice on this Hadith, for in it is mentioned 'ghayr-Ramadhaan' (out of Ramadhaan) whereas they do not perform Taraweeh out of Ramadhaan. (according to their interpretation).

- This Hadith mentions performing salaat in sets of four rakaats whereas they perform it in pairs of two rakaats.

- This Hadith mentions performing salaat at home whereas they perform it in the Musjid.

- The ghayr-muqallideen themselves do not practice on this Hadith, for this Hadith mentions performing three Witr, while the ghayr-muqallideen hold the view of one rakaat of Witr.

- This Hadith directs to perform this salaat individually, while they perform it in Jamaat (congregation).

- The ghayr-muqallideen themselves do not practice on this Hadith, for in it is mentioned to sleep before performing the Witr, whereas they do not sleep before the Witr.

We hope that they can give us the answers to these questions from the Quraan and Sahih Hadith. As they claim they only follow the Quraan and Hadith, we do not want any quotes (or rather misquotes from our kitaabs). We want only ANSWERS FROM THE QURAAN AND SAHIH HADITH. [That is what they always claim to follow only, so let them provide us with answers only from the Quraan and Sahih Hadith.]

SECOND DISCUSSION ON THE HADITH OF SAYYIDINA JAABIR (RADHIALLAHU ANHU)

Sayyidina Jaabir Radhiallahu Anhu relates that Rasulullah Sallallahu Alayhi Wasallam performed salaat with us in Ramadhaan eight rakaats and performed Witr. [Ibn Hibbaan, Qiyaamul Layl]

The second Narration that is presented by the ghayr-muqallideen is this narration of Sayyidina Jaabir (Radhiallahu Anhu). Here they need to prove three things:

1. That this Hadith is Sahih (authentic),
2. That there is Muwaazabat (habit and practice) upon this Hadith, and
3. That in the Era of Sayyidina Umar (Radhiallahu Anhu) and Sayyidina Uthmaan (Radhiallahu Anhu) when Taraweeh of 20 rakaats was made publicly, while the Sahaba (Radhiallahu Anhum) all attended at the Musjid-un-Nabawi, why did Sayyidina Jaabir (Radhiallahu Anhu) not present this Hadith against it? Why did he not perform 8 rakaats?

Research on this Hadith:

1. One narrator is Yakoob bin Abdullah Alqamy – Allaamaa Ibn Katheer (Rahmatullah Alayh) after relating a narration writes:

وهذا الحديث منكر جدا وفى اسناده ضعف ويعقوب هذا هو القمى وفيه تشيع ومثل هذا

لايقبل تفرده به (البداية والنهاية ص٣٧٥ ج٨)

"This Hadith is greatly munkar (objected to). There is dhu'af (weakness) in its sanad, and the Yakoob here is Alqamy who is a Shia. In such mas'alas his munfarad (individual) narration will not be accepted."

[Al-Bidaayah wan Nihaayah vol.8 p.375]

In other words where the honour of the Sahaba (Radhiallahu Anhum) or their maslak (way) is harmed, then such a person's individual narration will be rejected. In this narration of Taraweeh he is the *one and only* person who narrated it and it is against the Ijmaa of the Sahaba (Radhiallahu Anhum).

2. The second narrator is Eesa bin Jaariyyah – Imaam Yahya bin Ma'een (Rahmatullah Alayh) says : "He only has munkar (objected to) Hadiths." Imaam Nisaai says of him: "Munkarul-Hadith (rejected in Hadith) and Matrook (discarded)." Imaam Abu Zar'aa (Rahmatullah Alayh) says about him: "There is no harm in him."

3. What Muwaazabat (habit and practice) can be established from this (which they have to prove), when in some kitaabs the word 'laylatan (one night)' appears, which completely dispels there being Muwaazabat (habit and practice). It is grossly wrong to call a temporary action a Sunnat against the entire Ijmaa of the Ummat .

THIRD DISCUSSION ON THE HADITH OF SAYYIDINA UBAYY BIN KA'AB (RADHIALLAHU ANHU)

Sayyidina Ubayy bin Ka'ab relates that I presented myself to Rasulullah Sallallahu Alayhi Wasallam and said that at night I did something.
Rasulullah Sallallahu Alayhi Wasallam said: "What is it?"
I said: "The womenfolk at home said to me that we have not studied (learnt) the Quraan, so we will also read salaat behind you. I led them in eight rakaats and Witr also."
Rasulullah Sallallahu Alayhi Wasallam remained silent upon hearing this and it (his silence) is like his consent.

[Qiyaamul Layl p.90]

The third narration that some ghayr-muqallideen have searched out in their desperation is this one of Sayyidina Ubayy bin Ka'ab (Radhiallahu Anhu). Here again the ghayr-muqallideen have to prove three things:

1. This Hadith is Sahih (authentic),
2. That there is Muwaazabat (habit and practice) of Rasulullah Sallallahu Alayhi Wasallam himself performing 8 rakaats, and
3. That in the Era of Sayyidina Umar (Radhiallahu Anhu) and Sayyidina Uthmaan (Radhiallahu Anhu) when Taraweeh of 20 rakaats was made, why did Sayyidina Ubayy (Radhiallahu Anhu) not present this Hadith against it? Why did he not perform 8 rakaats?

In fact Sayyidina Ubayy bin Ka'ab (Radhiallahu Anhu) is the very person who was appointed by Sayyidina Umar (Radhiallahu Anhu) and he, himself, led the Sahaba in performing 20 rakaats Taraweeh! (as proven in the narrations of Taraweeh in the era of Sayyidina Umar Radhiallahu Anhu)

Research on this Hadith:

1. This Hadith is not Sahih (authentic) because it contains the same Yakoob bin Abdullah Alqamy mentioned above.
2. This Hadith is not Sahih because it contains the same Eesa bin Jaariyyah mentioned above.
3. There is also Muhammad bin Humaid Raazi in its sanad, who is not 'thiqah' (reliable).
4. It is also not established that this is concerning Ramadhaan. For in the narrations of Musnad Ahmad and Tibrani the word Ramadhaan in not mentioned. In the narration of Abu Ya'ala the words 'that is Ramadhaan', this is the understanding of one of the narrators and not the words of the actual narration and in the kitaab 'Qiyaamul-Layl' the word Ramadhaan appears.
5. There is no evidence of Muwaazabat (habit and continuous practice), in fact the opposite is indicated for these words appear, انه كانت منى الليلة شيئ

   "Tonight an amazing thing happened."
6. Sayyidina Ubayy bin Ka'ab (Radhiallahu Anhu) himself, led the Sahaba in performing 20 rakaats Taraweeh.
7. This narration is by Ijmaa (consensus) matrookul amal (not practiced upon). The Hadith states: و يد اللهِ على الجماعة

   "The Hand of Allah with the Jama'at,"

   and also, وقال من شَذَّ شُذَّ فى النار

   "Whoever breaks away, breaks away to hell-fire."

   In other words neither is the Muwaazabat (habit and practice) of Nabi Sallallahu Alayhi Wasallam established nor proved about performing 8 rakaats, nor is the Muwaazabat (habit and practice) of the Sahaba (Radhiallahu Anhum) established or proved. In fact, this is against Muwaazabat and Ijmaa

QUESTIONS FOR THE GHAYR-MUQALLIDEEN

The ghayr-muqallideen claim that '8 rakaats Taraweeh Salaat is Sunnat and they are actually following Sahih Hadith'. It should, therefore, pose no problem for them to answer a few simple questions that will prove if their claims are true. The ghayr-muqallideen should reply to the following questions by bringing a clear (sareeh), authentic (sahih), non-contradictory (ghayr mu'aariz) Hadith, if they are true in their claim of following SAHIH HADITH.

1. In the Hadith the names of Fajr, Zuhar, Asr, Maghrib, Eshaa, Dhuhaa, Tahajjud, and Witr are mentioned, does the name of any salaah called Taraweeh appear in a Sahih Hadith or not?

2. Sayyidah Ayesha Radhiallahu Anhaa relates that Rasulullah Sallallahu Alayhi Wasallam used to read four Rakaats ثم يروح و اطال and then used to rest for a long time [Baihaqi Vol. 4 p. 497]. Imaam Baihaqi has called this Hadith Da'eef (weak), but the whole Ummat has called this salaat Taraweeh. In other words due to تلقّى بالقبول general acceptance and practice followed (Talaqqi bil qubool) this Hadith is accepted. The ghayr-muqallideen too have on the basis of this very same, Talaqqi bil qubool (general acceptance and practical following) called this salaat Taraweeh. Why? Or are they also following (making Taqleed)? Can they show a Sahih Hadith?

3. Sayyidina Umar Radhiallahu Anhu used to perform four rakaats and then make tarweehah (take rest). [Baihaqi]
Can the ghayr-muqallideen show us clear evidence that any of the Khulafa Raashideen rejected the view of 20 rakaats?

4. Can Taraweeh and Tahajjud salaat be termed ONE salaat, which has to be the case if the Hadith (of Tahajjud which) they are misrepresenting to prove that Taraweeh is 8 rakaats, is used. Can they show this through any Aayat of the Qur'aan or any Sahih Hadith? [Keep in mind that they should not bring their own opinions into the matter, a Sahih Hadith is required.]

5. Did Nabi Sallallahu Alayhi Wasallam say in any Hadith that one salaat is called Tahajjud for eleven months and then called Taraweeh for one month? [Show us a Sahih Hadith or are they making Taqleed?]

6. Did Nabi Sallallahu Alayhi Wasallam say that this is Nafl for eleven months and becomes Sunnat for one month? [Show us a Sahih Hadith?]

7. Did Nabi Sallallahu Alayhi Wasallam say that for eleven months we should perform this salaat in the last portion of the night and for one month immediately after Eshaa salaat? [Show us a Sahih Hadith.]

8. Did Rasulullah Sallallahu Alayhi Wasallam say that for eleven months we should perform this salaat individually and for one month in Jama'at (congregation)? [Show us a Sahih Hadith or are they making Taqleed?]

9. Did Rasulullah Sallallahu Alayhi Wasallam say that to complete the recitation of the Quraan (khatam) is not Sunnat in it for eleven months and it is Sunnat in one month? [Show us a Sahih Hadith.]

10. If a person says that like Tahajjud, Taraweeh is in the same Nafl category and thus purposely never performs it, will he be sinful?

11. Those Muhadditheen (Imaams of Hadith and its scholars) and Fuqahaa (Islamic Jurists) who in the kitaabs of Hadith and Fiqh, have written the 'Tahajjud salaat', 'Taraweeh salaat' and 'Witr salaat' under separate chapters and headings, are they rejecters (munkir) of Hadith?

12. In the Hadith we are told that the reward for a Nafl deed is equal to that of a Fardh (in other months), therefore, are people who are performing twenty rakaats Taraweeh rewarded extra for this or not?

13. Those people who prevent people from this reward, are they not the exemplaries cited in the Aayats of the Quraan;

مَنَّاعٍ لِّلْخَيْرِ

"Those who refrain from good"

اَرَأَيْتَ الَّذِىْ يَنْهٰى عَبْدًا اِذَا صَلّٰى

"Did you see those who prevent the servant when he is performing salaat."

14. At present, Fazilatul Sheikh Ateeh Muhammad Saalim, a Supreme Judge in Madina Munawwara and a lecturer at the Musjidun Nabawwi, wrote a kitaab named التراويح اكثر من الف عام فى مسجد النبى "Al-Taraw eeh aktharu min alfi aamin fi Musjidin Nabawwi Alayhis Salaatu was Salaam" (Taraweeh for more than a thousand years in the Musjidun Nabawwi Alayhis Salaat was Salaam). By reading this kitaab it becomes apparent that in more than a thousand years [in fact from the time of the Sahaba Radhiallahu Anhum], 20 rakaats Taraweeh has always been performed in the Musjidun Nabawi in Madina Munawwara. Can the ghayr-muqallideen bring any such evidence?

15. Similarly, the Ummul Quraa University of Makkah Mukarramah has also printed a kitaab called الهدى النبوى الصحيح فى الصلوة التراويح "Al-Hudan Nabawee al-Sahih fi Salaat al-Taraweeh" (Correct Guidance of the Nabi Sallallahu Alayhi Wasallam in the Salaat of Taraweeh). It too, stresses the importance of the view that twenty rakaats is Sunnat in Taraweeh as opposed to the (newfound) view of eight rakaats.
So too, 20 rakaats has always been performed in the Musjidul Haraam, in front of the Baytullah (the House of Allah, the Kaaba).
Can the ghayr-muqallideen show any evidence against this or even bring any such proof to match this.

16. No Muhaddith, Mufassir, Faqih, Wali or any of the Ulama, especially the Salf Sauliheen (pious predecessors) have ever disputed twenty (20) rakaats being Sunnat or held a contrary view.

"Truth has come and falsehood will perish, verily falsehood is bound to perish."
[Bani Isra'eel]

"Bring Imaan (faith) as the people (Sahaba) brought faith."
[Surah Baqarah]

"So Allah sent down His Sakina (special mercy) upon His Rasul and the believers (Sahaba) and firmly settled them on the word of Taqwa (piety); And they were most deserving of it, and worthy of it." [Surah Fath]

"The predecessors, and the foremost, from the Muhaajireen and Ansaar and those who follow them with goodness; Allah is happy with them and they are happy with Him." [Surah Taubah]